The Political Role of the German Leader and Deputy Leader in the Foreign-National Units of the Waffen-SS

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Introduction (originally written in Russian by Neues Europa):

This document is intended to clarify the political objectives of the SS for German commanders who make up the officer corps in non-German units of the Waffen-SS, and to provide them with an ideological foundation and methodology for introducing foreign peoples to National Socialism. Among the main points, it asserts that other European peoples must be introduced to the ideas of Folkish Socialism (Ger. Völkischer Sozialismus), which represents a flexible adaptation of the fundamental principles of NSDAP ideology to their national characteristics.

Based on the content, it becomes clear that the goal of the SS, as a military-political order at the vanguard of the ideas of Pan-Europeanism and National Socialism, is to build and defend a united Europe based on cultural, historical, and racial unity, and encompassing the entire living space of the White Race, including the Slavic and Baltic peoples. As had been stated in many documents prior to this, the New Europe was envisioned as a confederation of free states. Reichsführer-SS Heinrich Himmler mentioned something similar in a conversation with the commander of the Latvian SS Legion[1], as did Leon Degrelle, leader of the SS “Wallonien.”

Source: „Die politische Aufgabe des deutschen Führers und Unterführers in den fremdvölkischen Einheiten der Waffen-SS” (Bundesarchiv NS 31/42 Nr.26-45)

1 "Europe: A History" (1996) by Norman Davies, p. 1017

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I. The Scope of Our Guiding Mission.

SS members from nearly every European country stand before us, full of anticipation. What awaits them is not merely military training.

They have committed themselves to the struggle against Bolshevism and Americanism, and they know that this is not purely a military struggle, but first and foremost an ideological and political struggle - a struggle of ideas.

They joined the SS solely because they recognized it as the true embodiment of “political military service,” which has become of decisive importance for all the peoples of the continent. The volunteers see the SS as the forerunner of the political reorganization of Europe, which enjoys the trust of the peoples.

Therefore, in the European SS, a political task is added to the military one.

It consists in ensuring that German leaders and subordinates of the German SS become familiar with the basic concepts of European unity and order, and also recognize the Reich’s European mission.

The necessary confidence in the objectives of the political leadership’s work can be achieved only through a clear understanding of this fundamental direction.

Some foreign volunteers are also keenly interested in these issues. You may provide an answer in accordance with these recommendations.

II. The European Goal

This war began as a war for Germany. Today, it has become a war for Europe. The victory of National Socialism over its internal enemies and over a narrower ring of external adversaries led, beginning in 1940, to the mobilization of all the world’s armies for a world war in accordance with the will of international Jewry.

Today, all the great powers of the world are embroiled in conflict. Europe is fighting a defensive battle on all fronts. From the East, the army of the communist world revolution threatens, bringing utter destruction. From the Atlantic and the Mediterranean, the imperialist might of the Anglo-Americans stands ready to plunder Europe.

The atrocities committed by the Bolsheviks against the Finns, Estonians, Latvians, Lithuanians, Belarusians, Ukrainians, Poles, and Romanians - and even Russians - show that all the peoples of Europe can expect nothing but horror, suffering, and death from Bolshevism.

The treatment of the Southern Italian people proves that the Anglo-Americans bring only oppression, exploitation, hunger and disease.

This is a matter of life and death for all the peoples of Europe. The survival of European culture is at stake. Only by uniting all our forces can we save Europe. Therefore, the goal is this: a united and strong Europe under the leadership of the Reich.

III. The Reich and Europe

Even in the past, the Reich was of decisive importance for the life and prosperity of Europe.

After the collapse of the Roman Empire - which had doomed itself to political impotence and the loss of its sound instincts due to a life of debauchery, child poverty, and the intermingling of peoples and races - the continent needed a new order, unwilling to become a pawn in the hands of foreign conquerors.

The Germanic peoples brought this order.

The first established state, which once again gave hope for renewed unity and security, was the Ostrogothic Kingdom of Theodoric the Great.

The late Roman legions under the command of Aetius, already heavily reinforced with Germanic troops, joined forces with the Visigoths to repel the onslaught of the Huns and the peoples who were aiding them.

The Frankish king, Charles Martel, saved the continent from the Moorish invasion of Spain. His grandson, Charlemagne, united the West into a new empire, defended it against the East, and repelled the Avar onslaught.

Following the division and collapse of the Carolingian Empire, it was the Saxon rulers who established a new order in the heart of the continent. Henry I and his son Otto founded the Holy Roman Empire. From that time until the present day, the defense of Europe has been in the hands of the Reich.

The German cavalry army repelled the onslaught of the Magyars at Lechfeld, and the army of German knights and townspeople at Liegnitz repelled the advancing waves of Mongols from the empire of Genghis Khan.

The medieval empire of the Saxons, Franks, and Hohenstaufens brought unity, power, and cultural prosperity to Europe - since then, Europe has never again experienced an era of such longevity, grandeur, and internal unity. The figure of Frederick II, a representative of the Hohenstaufen dynasty, has been etched into the memory of future generations as the last and most outstanding embodiment of that European era, when numerous foreign peoples aspired to be part of the empire. The magnificent structures of that time bear witness to the strength and loftiness of a new attitude toward life. The memory of this has not faded in Europe. This represents a mission of historical significance.

Since the German empires of the Middle Ages, European culture has re-emerged.

While the Germans were defending the continent against invasions by peoples from the East, France achieved a new national unity, and south of the Alps, a great trading power -Venice - emerged. Without the selfless and sacrificial efforts of German knights, townspeople, and peasants in the struggle on the eastern border, the founding of these states would have been impossible. Behind the defensive wall formed by German colonists in the east and southeast, the nation-states of the English and the Scandinavians also developed.

In the 16th-18th centuries, it was the Germans who fought off the onslaught of the Turks, taking part in decisive battles.

From the countless tiny branches into which the medieval empire had fragmented, two new powers rose, possessing both grandeur and stature: Austria and Brandenburg-Prussia. In both, as heirs

embodying the core of the Reich’s ideal, there lives a European sense of responsibility: the figures of Prince Eugene and Frederick bear witness to this.

Relations between the two great German powers are a matter of Europe’s destiny. Their alliance, forged by Bismarck, provides the continent with a strong center in its struggle against the West and the East. Its collapse plunged Europe into turmoil and unrest.

The Reich has been restored under the leadership of Adolf Hitler. It unites the entire German people on both sides of the border and beyond, and educates them in the spirit of National Socialism. In this way, it provides the necessary support and serves as the backbone of our continent.

Europe cannot survive without a strong, healthy core! Both historically and today, leadership on the continent has depended to the greatest extent on the power of the German Reich.

IV. European Unity

Europe is a unified whole in terms of geography, race, and history. For too long, it has been losing its strength in fratricidal strife. Today, after centuries of division, the time has come to identify what we have in common.

1. Natural Unity

a) Race: The common bloodline of the European peoples is Indo-Germanic.

People of Nordic and Cro-Magnon descent migrated in several waves across Europe, North Africa, and the Near East, and split into numerous tribes and linguistic groups. In the process, populations of other descent were absorbed by the Indo-Germans and adopted their language. The reverse also occurred, when Nordic blood was introduced in significant proportions into peoples speaking non-Indo-European languages. Nordic blood forms the foundation of the ruling classes among all the peoples of Europe who speak the six language families: Germanic, Romance, Slavic, Baltic, Greek, Illyrian, and Celtic.

The three European peoples - the Finns, Estonians, and Hungarians - who together form a distinct, non-Indo-European language group differ from the rest of Europe in terms of language, but in terms of ancestry and culture, they are clearly European.

In addition to Nordic-Phalian blood of Indo-Germanic origin, all the peoples of Europe have, in varying proportions, blood from the Dinaric, East Baltic, Western, and Eastern races.

The culture and political systems of all the peoples of Europe are the work of the same Nordic Indo-Germanics. Various admixtures of other European races give individual peoples their distinctive characteristics. The peoples of the Germanic language group have preserved the Nordic-Phalian blood of the Indo-Germanics in a particularly pure form.

Thus, the European peoples are closely linked to each other in terms of leadership and other blood ties.

Hence the internal unity of Europe's global influence. From the outside, Europe appears to be a single, cohesive whole. It is the homeland of the "White Man."

b) Living space

Europe is a single space, despite all the differences in landscapes.

Its natural center is the German living space, which is open to access and exchange from all sides. In the west, north, east, southeast, and south, there have always been close ties between the German people and their neighbors. Historically, even the Alps have not served as a dividing wall.

Thus, spatial relationships give rise to a far-reaching commonality in all aspects of European life and, consequently, in Europe's destiny. They point toward the future political unification of Europe.

2. Cultural Unity.

a) Long-standing history clearly demonstrates the unity of the European sphere of destiny.

Early cultural spheres covered vast territories. Under pressure from populations in the north, these cultural zones expanded and shifted in the course of massive migrations. This occurred in nearly all European cultures. The result was the first foundation of European cultural unity.

b) In historical times, the European essence found its first concise expression in Greek culture. From Nordic blood - that is, from Indo-Germanic roots - a great cultural flowering took shape in Hellas, the effects of which influenced the spirit of ancient Rome no less than they did modern European peoples and many other peoples of the world

c) The ancient Roman state united all of southern, western, and southeastern Europe through the power of its Nordic nobility, and its art of governance and legal system were long regarded as a political model. Significant population movements took place within the state's borders. The Latin language and culture permeated the Roman Empire. Its legacy lives on today among the peoples of the so-called "Romance" language group.

d) The idea of European unity continued to thrive in the medieval Holy Roman Empire after the Roman Empire collapsed and control of the continent passed to the Germanic peoples. Even after the continent fragmented into smaller states, the Nordic nobility continued to act as a unified European leader across the entire continent.

e) It was the Germanic peoples who made it possible for the Roman Church to extend its form of Christianity and its political and administrative organization across vast territories in Europe and the rest of the world

All the crises, upheavals and struggles for the Reformation in this Church are, both in attack and in defense, pan-European affairs.

f) The visual arts - architecture, sculpture, painting, and music - stem from the European race but are not bound by either language or state; the same is true of Romanticism, Gothic, the Renaissance, and the Baroque - these are always European phenomena, whether in religious or secular buildings.

Great composers, painters, and sculptors are understood and revered throughout Europe. European music captivates audiences across the globe. But even the works of such great poets as Goethe, Dante, and Shakespeare are part of the cultural heritage of all European peoples.

g) The entire continent is characterized by the same basic economic structures. A thriving agricultural sector is, or has been, the foundation of culture throughout Europe. Craftsmanship, too, is never confined by national borders. Economic innovations - for example, in monetary and credit systems - are rapidly adopted in all countries.

The discovery of the Americas and the shift of European trade to the Atlantic set all of Europe in motion. Industrialization took hold in German-speaking Western and Central Europe and triggered significant population movements across the continent. It transformed the living conditions of all peoples. The social tensions arising between capital and industrial workers became a political issue for all of Europe and large regions of the world.

h) The northern peoples of Europe are the founders of science. Europe is the birthplace of the scientific spirit that conquered and changed the planet.

The liberation of intellectual leadership from theological paternalism - first at the dawn of independent scientific inquiry and later in the development of philosophy - was as much a pan-European endeavor as the internal return to the roots of European culture in classical Greece. Europe participated in all these intellectual and historical movements as a unified whole.

The ideas of the nation-state, race, and heredity first emerged in Europe and became political forces that shook the world.

Our achievements in medicine, chemistry, and technology have fundamentally transformed the lives of all humanity. All the peoples of the world have embraced them and seek to build upon these achievements of the European spirit. Where can Europe's enemies today point to anything comparable?

i) The development of overseas territories serves as compelling evidence of Europe's cultural leadership: the Spanish and Portuguese, the Genoese and Venetians, the Dutch and the French, the English and the Germans, the Norwegians and the Russians, the Flemish and the Walloons transformed vast swaths of the world into "White Man's lands" and shaped them culturally.

Thus, the pan-European demand for participation in the further development and use of raw material resources abroad is the most justified of all possible demands.

k) The common achievements of the European peoples are accompanied by common hardships and ills. The most important of these is the unresolved social question. It shakes the peoples to the core.

3. Political unity.

The natural and cultural unity of Europe must now take political form.

The peoples of Europe, who share so much in terms of their ethnic heritage and culture, must unite to form a European bloc that recognizes the weaknesses of previous attempts at unification and takes today's geopolitical situation in Europe into fair consideration.

a) Previous attempts at unification.

Our western neighbor's historical aspiration to unite Europe under French hegemony - which has been evident for centuries - stemmed not from European needs, but purely from French ones. It served France's greatness unilaterally and did not allow other nations and states to develop in accordance with their natural circumstances and size.

This French vision of Europe found its classic expression in the Peace of Westphalia, which, for example, created a multitude of independent "dwarf states" (Ger. Zwergstaaten) in place of a unified German state.

British European policy was characterized by the concept of the “balance of power.” The desire to keep European states in “equilibrium” with one another, so that none of them could become stronger and thereby more dangerous to England, stemmed exclusively from the selfish needs of the British island empire and could not be of much benefit either to the living conditions of individual European peoples or to the interests of the entire continent. Adherence to this misguided policy has led to the current war, in which it is not merely what England sought to protect that is now at stake, but the fate of the entire continent.

b) The global political situation. It requires a fundamental understanding by all European nations.

The world is now dominated by a new global power of unprecedented size and scope. Europe is no longer the self-evident center of active world politics. Instead, it faces the danger of becoming a passive object of contention among foreign world powers.

Thanks to its capital and military might, the United States today not only spans the two American continents but has also established footholds east of the Atlantic and west of the Pacific, from which it extends its tentacles, on the one hand, through New Zealand and Australia, and on the other, through North America, Arabia, Iraq, and Iran to the Indian Ocean. The idea of global domination seems close to becoming a reality. At the disposal of the dollar imperialists are vast masses of people and the raw materials of vast territories.

The Soviet Union pursues the same plans for world domination based on what would seem to be opposing political intentions. Communism pretends to want to liberate the exploited peoples of all countries from capitalism and unite them in a union of communist states. The fact that its propaganda appeals to the desires and needs of the people in question gives it political power against capitalism. Practice in the Soviet Union shows, however, that the Kremlin rulers are utterly indifferent to the welfare and suffering of the people, and that the result for the subjects is, in effect, simply a new form of slavery in the service of powerful Jewish state capitalism. Nevertheless, the Soviet state has at its disposal vast masses of people and, above all, vast reserves of natural resources and growing technological development; Bolshevik agents are also at work in every country of the world.

In East Asia, under the leadership of our ally Japan, a confederation of closely related ancient cultural groups has emerged, forming a large family of nations and a region of prosperity - which also represents a tremendous concentration of strength in terms of the potential of its inhabitants and its natural resources.

Given this development in world politics, Europe has only one option: to join forces and present a united front.

If it fails to do so, it will be inexorably doomed to lose its freedom and right to self-determination, to be plundered and reduced to the status of a colonized territory by non-European powers

As early as 1914, the Swedish scholar Rudolf Kjellen wrote in his book about the world’s great powers: “Only by uniting can modern European states maintain their ability to resist rapidly growing adversaries.” Kjellen continues: “In such a union, however, Germany will emerge as the natural geographical and cultural leader.”

c) Unification of Europe.

In the face of traditional tensions between nations, the unification of Europe requires the impetus of a stirring sense of danger and leadership from a superior power.

The pressure of enormous danger is more pressing for Europe than ever before.

In the current global struggle, the lives and fates of every European nation are at stake. However, leadership in this part of the world can belong only to the Reich, given its geographical location, the size of its population, its historically proven potential, and the current development of its military and political power.

Thus, the Reich faces a monumental task. It must resolve the problem of uniting numerous independent national peoples (Ger. Volkspersönlichkeiten) into a larger political entity and help the peoples striving for a just solution to the social question to secure their rights in this part of the world.

These tasks can be solved only by the spiritual power of a great political idea!

V. The European Community of Nations

The coexistence of several peoples in a common political entity can be regulated in various ways.

1. The Imperialist Delusion

Most European states have, for a short or long time, been faced with the task of governing representatives of foreign nations.

Often, the chosen course of action was to assimilate these so-called “ethnic minorities” into the titular nation - hat is, to force them to change their ethnic identity (for example, Italianization, Magyarization, Russification, Polonization, or Czechization).

This approach places the interests of the state above those of the people. From the perspective of state power, foreign elements are viewed as an obstacle; the state ignores their vital interests and pursues a policy of violence.

On a large scale, this process can be observed today in the Soviet Union and the United States. The Soviets are deporting all undesirable peoples to Siberia and, in this way, are eradicating and mixing together a wide variety of races and ethnic groups with the aim of creating an undifferentiated, obedient hybrid of peoples.

The United States has long called itself a "melting pot" for a wide variety of peoples and has shown little regard for ethnicity and origin.

Europe, with its multitude of distinctive and unique peoples (Ger. Volkspersönlichkeiten), cannot exist under such an imperialist approach. Imperial states have cast aside everything that is natural and nurturing in favor of the advantages and power of a narrow view of sovereignty. Purity of blood, ties to the homeland, customs and traditions, native languages, and folk culture are ignored or suppressed.

Therefore, the imperialist way of thinking cannot give the peoples of Europe their rights in the matter of living together.

2. The Bolshevik Delusion

What often remains unspoken in an imperialist state but becomes evident in practice is the official doctrine of Bolshevism: the equality of individuals, peoples, and races. Bolshevism seeks to level and blur all ethnic differences. For this reason, large-scale operations of extermination and deportation are carried out to deprive individual peoples of their leaders and most creative members.

The driving force behind this process is Jewish influence - Judaism, which, in its own laws and way of life, places exceptional emphasis on the importance of national unity, seeks to deprive other nations of the strength that flows from such unity and such spiritual commonality, and pursues a systematic policy of subversion against all healthy, organically formed nations.

The goal is to create a single, submissive group of peoples who will no longer be able to offer any resistance to exploitation and enslavement.

Those European peoples who have experienced the practice of Bolshevism first-hand know for certain that such a method of regulating the coexistence of peoples can never again become their goal.

3. The Commonwealth of Nations (Ger. Völkergenossenschaft)

The “European family of nations” should refer to a community of nations whose members are related to one another in the same way as members of the Reich's national community.

This union of nations is guided by the principle that European public interests take precedence over national interests. Every member of this family of nations is rooted in its homeland, its language, and its national identity. Only by preserving and developing its racial and ethnic character in accordance with its way of life can a nation make its greatest contribution to the cultural life of Europe.

There will be no “standardization” or stifling uniformity; each nation will act in accordance with its authentic roots and sense of connection to the land, for the common defense of the continent, its economic prosperity, and its cultural flourishing.

VI. Folkish Socialism

The Reich brings to Europe, for the sake of security and protection, not only military, economic, and cultural forces, but also a fundamental political idea: the idea of Folkish Socialism.

It will not be imposed on the peoples of Europe. The German people have no reason to spread their political beliefs by fire and sword throughout the world. They do not see themselves as bearers of missionary intentions.

Rather, Folkish Socialism represents a synthesis of those political views and convictions that liberated the German people from their own internal and external difficulties. National Socialism can be compared to a comprehensive healing process initiated by a great physician for the ailing German body.

If other nations suffer from the same political ills and needs, then corresponding political measures and methods will likewise lead to healing.

However, not everything that has been or is important to Germany holds the same significance for all other European nations. We Germans must keep this in mind. Many small European nations, whose representatives now serve in the Waffen-SS, are not even aware of our former political situation and therefore do not understand the significance of many of our measures.

Some of these nations also have a well-established political tradition of their own, which has thus far provided them with sufficient support in their unique situation. Furthermore, many small European nations are also characterized by keen observation of their adversaries, intellectual engagement with the ideas of others, and effective planning, negotiation, and defense strategies. It would be a mistake to try from the outset to come across as a political know-it-all or to lecture members of such nations. It is better to wait for their questions. In conversation, you can also let them talk about their domestic political situation. This broadens one's horizons - consequently, the following exposition of the basic ideas of popular socialism may seem intimidating to people from a foreign nation only to the extent that there is already receptivity and understanding of these very issues.

What do we mean by Folkish Socialism?

1. The Natural Order of Life

This includes:

a) the recognition that people everywhere have grown up within natural national communities and that, for us, the existence of a people is more important than state organization. The concept of a people takes precedence over that of the state.

b) the elimination of all toxins from the national organism (prevention of hereditary diseases, preservation of the purity of German blood, and the eradication of the Jewish spirit of decay from commerce and industry, theater and entertainment, art and science, public health, and the judiciary).

c) the restoration of a strong peasantry as the source of life and strength of the people, the basis of all national culture.

d) the return of every industrious person to his attachment to the soil.

e) the restoration of the German family, in particular concern for the resettlement and large number of children, their upbringing and good morals.

All of these are measures aimed at preserving and developing the vital racial foundation of the nation. Nature demands only what is healthy and strong; accordingly, these measures can be taken only in obedience to the eternal laws of life.

In this obedience, the German people have found a path that has rescued them from many adversities.

However, the ills that weaken the German national body are also the ills of many European peoples. Many are fighting for the right to freely develop their national characteristics and for liberation from non-national, imperialist state authority.

The Jewish spirit, emanating from Freemasonry and Bolshevik agitation, is corroding the spiritual and physical strength of the people - in commerce and the economy, in theater and the performing arts, in art and science, in healthcare, and in the judicial system.

In many countries, the peasantry is fighting for its existence and its rights.

Urbanization brings cultural diseases and birth control everywhere, the disintegration of the family and the death of the people.

2. The Solution to the Social Question

The development of modern industry under the dominance of advanced private capitalism has led to acute social injustice and tension everywhere.

These problems remain unresolved in most European countries.

States ruled by plutocrats cannot resolve social issues. Capitalism will never be able to find a just solution to social needs, given its principles of profit-seeking and unbridled selfishness. It is willing to make isolated concessions, but not to seek a fundamental solution. It offers charity, but not justice. It seeks not national unity, but only the advantage of a small group.

Bolshevism has no desire to resolve the social question, because its Jewish founders are concerned not with the well-being of the peoples, but only with their own power.

That is why Bolshevism has brought the peoples of the East nothing but fear, suffering, exploitation, poverty, and famine.

A solution to social problems can be found only in the establishment of an evolving way of life. Faith in the healthy power of nature points the way forward.

An individual's life gains meaning and fulfillment when he or she breaks free from selfish isolation and self-centeredness and places himself or herself in the service of a greater whole.

Accordingly, the entire nation can achieve justice and social peace only when its members feel a commitment to greater unity within the national whole, and when the triumph of genuine national fellowship replaces the deadly hostility between classes and parties. Small states and particularism, confessionalism, and class struggle are overcome - first in theory, and gradually in practice - by a new goal of national unity that places the common good above any self-serving interest.

In this popular order, labor is honored and valued. Every person has the right to work and a fair wage.

Every member of the nation acquires and preserves their property and uses it for the good of the nation, because property entails responsibility. The decisive factor is working for the good of the nation.

Every capable person can develop; capable individuals must rise above all others and reach the pinnacle of the nation through their achievements in fulfilling their responsibilities.

The Führer says:

"We are referring to a state in which, in the future, every position will be held by the most capable son of our people, regardless of where he comes from - a state in which birth alone means nothing, while achievements and abilities mean everything."

3. Folkish Culture (Ger. Volkskultur)

If people are spiritually ill, then their creative abilities cannot be healthy either. Only among a few European populations has a healthy and authentic cultural life been preserved since ancient times.

Among many peoples, on the contrary, the spirit of culture has become vague, alien to the people, and uncreative.

As a result, the spiritual forces resisting American-style standardization and Bolshevik cultural barbarism are weakening. Europe’s mortal enemies also face no resistance in the cultural sphere among many of Europe’s peoples. In this situation, a fundamental rethinking is necessary.

Creative powers can develop only in an environment of good health and naturalness. That is precisely why the education of the peasantry and the restoration of our relationship with nature are the primary prerequisites for any culture.

True culture is folk culture. It springs from the people and speaks to the people. It serves the people as a whole and expresses, in artistic form, the essence of our sense of life.

In a life free from crushing want and fear, in a life of peace and order, artistic creativity blossoms into mature achievements of enduring value.

The people become a great community of creators, within which every creative ability can flourish freely.

This is the Führer's goal. He wants nothing less than a "new social state of the highest culture."

The spirit of this Folkish Socialism can also show our neighbors the way to cultural revival and prosperity.

VII. The Task of the SS

Today, the SS ranks include volunteers from almost every European nation. Thus, they are at the forefront of the struggle for Europe.

It follows that the heads and deputy heads of foreign branches have a duty to clearly understand their political orientation toward the European goal as such.

Their task is also to convey to the right people the political idea of a New Europe as a goal that, within the framework of the idea of shared European responsibility, will overcome old fraternal differences and lead to internal and external cooperation among nations.

The task of the SS is to develop ways of interacting with people that, by flexibly adapting to men’s individuality, support and enhance their inner readiness, create a new home for them, and inspire them to devoted service.

Finally, the task of the SS is to ensure the success of European unity, especially in cultural activities, to give free rein to creative forces, and thereby to counteract American Negrification (Germ. Verniggerung) and Bolshevik cultural barbarism.

By fulfilling these tasks, the SS will become the leading class of political fighters destined to organize Europe around the Reich, in the spirit of the Führer, and thereby ensure the unity, freedom, and strength of the continent.